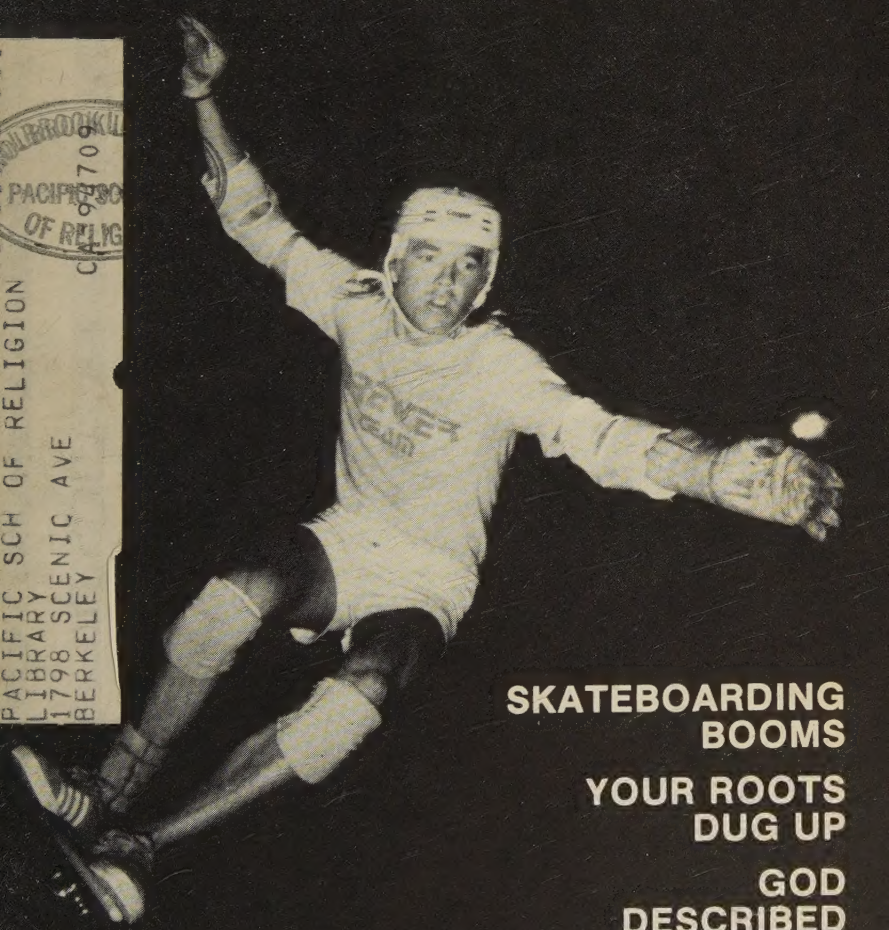
SEPTEMBER 1977

youth MAGAZINE



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SKATEBOARDING BOOMS

YOUR ROOTS DUG UP

GOD DESCRIBED

TORTURE PROTESTED

skateboarding

INTERVIEW BY BRIAN GILLOGLY

PHOTOS BY WARREN BOLSTER

A new sport booming in popularity around the world is skateboarding. Some predict Olympic status for it within a generation. One of its top spokespersons is Russell Wayne Howell, a 25-year-old freestyle skater. In the 1975 Bahne-Cadallic Nationals at Del Mar, Calif., the first major skateboard competition in ten years, Russ Howell was the upset victor over a very strong old guard—holdovers from the "sidewalk surfing" craze of the mid-60's.

Russ was obviously a different kind of rider from the rest of the finalists at Del Mar. Whereas his fellow competitors usually just went out and performed a series of tricks, Russ' routine stressed continuity in the same way as does that of an ice-skater or a free-exercise gymnast. In essence, he had choreographed his maneuvers and blended them with subtle hand and body movements, giving the total impression of an art form rather than merely an athletic endeavor.

Russ' skating represented a break from the past, establishing the current trend toward a very refined, all-encompassing approach in competitive freestyle. But, as soon became apparent, Russ had more to offer the sport and the public than just a sophisticated brand of skating.

Intelligent and articulate, with a positive energy about him that is almost contagious, Russ was a natural choice for demonstrations, lectures, television and films, both here and abroad, always showing the best side of the sport to a curious public. Due to that exposure, he is not only one of the best-known skateboarders in the world, but Russ has his finger on the pulse of the sport of skateboarding as an international phenomenon.

On the following pages is an interview with Russ Howell.

Brian Gillogly is Associate Editor and Warren Bolster is Editor of *SkateBoarder* Magazine, a worldwide monthly publication.

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Cover photos by Warren Bolster

Russ Howell, a champion freestyle skateboarder, is known the world over for his knowledge of the sport and for his skill as a skater.

How did the sport of skateboarding begin?

Skateboarding didn't actually start as a sport. As far back as the depression years, a lot of people used to break apart your old, steel rollerskates, put them on two-by-fours with a perpendicular handle like a scooter, and they had a "pushcart." As the handles broke off, all that was left were the two-by-fours with steel-wheeled rollerskates, and so the kids rolled down hillsides with their homemade "skate boards".

In the early 60's, some companies saw the marketing potential for such an item. And so, skateboarding rose in popularity until

"Although the media sensationalizes many dangerous types of skateboarding, freestyle is the best way, and the safest way, that skaters can express themselves."

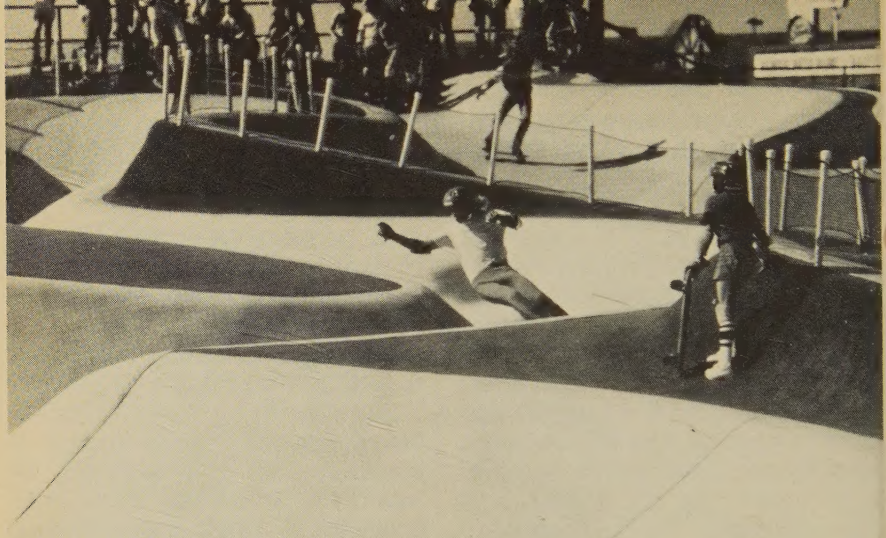
in 1965 when they had the first competitions at Hermosa Pier, in South Lake, Calif. It was followed by the 1965 national competition for the sport of skateboarding. But still back then, the term sport wasn't widely used in reference to skateboarding. It was promoted primarily as a fad, something that kids could use as a toy, and consequently, the dangers of skateboarding, due to the lack of technology in the design of the equipment, plus the kids' attitude towards what could have been a sport, caused a decline in the activity and popularity of skateboarding.

It wasn't until Frank Nasworthy introduced the urethane wheel that the sport of skateboarding once again found a new popularity. But, without the introduction of 12 major competitions in 1975, the sport of skateboarding would never have taken off. Like all sports, without competitive incentive, it soon dies away. Skateboarding, with the growing competition scene, with new-found pros, with increased media coverage, and with the opportunities to use skateboarding, not only as a personal, everyday recreational sport, as a competitive weekend sport, and as a full-time profession, people were soon motivated to learn new skills. And soon, skateboarding really took off to new heights.

How big is skateboarding now? Is it different in different areas?

Skateboarding is big in Southern California, because this is basically where it took off. In Australia, when the press criticized the dangers of skateboarding, Stacy Peralta and I toured the country, showing how skateboarding could be a safe activity. Its popularity now is increasing. In Japan it is very popular. In South Africa, England, Germany—all over the world—kids are finding skateboarding is potentially a very physically-beneficial sport to increase body fitness, if it's done safely. Safety is the most important thing.

It's ironic that a lot of kids are influenced by the media—television, magazines, movies, wherever they see skateboarding—and the major emphasis there is on riding round-bottom swimming pools, going fast down hill, riding banks—all are types of skateboarding which can be dangerous. Yet the major commercial push for skateboarding is freestyle, which is basically a very safe art form, where the most



Greg Weaver swoops around the turns of a California skatepark. Construction of such parks is spreading to other parts of the country and the world.

money has always been for the performer, and where each person can best express oneself through skateboarding.

Is skateboarding following the same evolution all over the world, with the West Coast being furthest along?

Yeah, definitely. Even throughout other parts of the United States, people are just now doing what Southern Californians were doing two years ago. For example, they just changed over from loose-ball-bearing wheels to using precisions. But there are good skaters all over the world.

What's the distinction between loose ball and precision?

Loose-ball-bearing wheels actually have 64 separate ball bearings that fit into the wheels and you have many different parts that can easily wear out. With a precision bearing, you have one wheel hub that fits into one side of the wheel, another that pops into the other side of the wheel, and you just crank it down with a nut, and so you basically have only three parts per wheel whereas before you had about 18 or 20 per wheel. This minimizes the number of moving parts and also the maintenance needed on a board. Thus, boards are safer, quieter, and easier to take care of.

What are the different types of riding and who are best at each?

In competitive skateboarding today, there are maybe five separate events. The three major ones

"The most important trick to learn is the technique of falling. Then you'll never go above your limitations, for safety is first, whether you're in control or not."

are downhill, slalom, and freestyle. Other events include barrel jumping, high jumping, and consecutive three-sixties.

From what's happening currently, the major downhillers are Dave Dillberg and Henry Hester. They hold the current world's speed record of 57 miles per hour. Some people have claimed to have gone 72, but that's unofficial.

Aren't these enclosed skate vehicles, not actually skateboards?

Yeah. My personal feeling is that such enclosed vehicles are not skateboarding. I think there should be a separate class for purists, people who still believe in the old pure form of skateboarding, where you stand on the board with two feet, you can crouch down, and ride something that resembles a simple skateboard. The downhillers today have totally-enclosed machines that look like they're right off the Bonneville Salt Flats in Utah. You never even get to see the faces of the skaters and it's more like bobsledding than skateboarding.

The second event is slalom racing. It's much like snow-skiing, and, in a lot of ways, your reflexes have to be much faster. Some of the top slalom racers are Henry Hester, Bob Skoldberg, Paul Engh, Woody Woodstock, Bob Piercy—they're all very fast racers.

Freestyle is kind of a strange trip. There's much work, because it takes time to learn the tricks. Some people specialize in learning certain tricks, while others learn a variety of different tricks. In competition, both skaters have mastered the degree of difficulty, but they have different styles. But certain styles seem to fit different competitive environments and judges award them accordingly. Like in judging gymnastics and figure-skating, there are certain things naturally looked for in freestyle—the degree of difficulty and how well it is performed, plus the continuity of the routine, the smooth flow from one trick to another.

What's the difference between males and females in skateboarding?

In such sports as gymnastics, snow-skiing, ice-skating, or surfing, females have proven themselves almost equal with males. Although there may be a strength difference, in skateboarding you can substitute strength moves for other moves. The grace that women have—a dance background, gymnastics, the things

that they get in school—should give them an advantage over males and make them much better skaters. Unfortunately, this hasn't been the case. The lack of aggressiveness in the sport of skateboarding, which does take some time to increase one's ability and potential on a skateboard, can diminish the results of a woman's skating. I don't think even the best woman skater matches up into anywhere near the top ten or top twenty skateboarders.

Who do you think are the top women skateboarders?

The top women skaters, in my opinion, are Laura Thornhill, Ellen Oneal, Ellen Berrymen, all of California, and Lynn B. Grosse of Australia. They're all young women. There's an age difference also between males and females. It seems that among good skaters the male counterparts are usually over 20 and the females are usually about 14 to 16.

Why is this?

I think that guys stay a little more aggressive, as they get older, not females. Society tells the female passively to go her way, to start being a homebody, and to cook for her husband when he comes home from a hard day of skateboarding. It's unfortunate, because women skateboarders should stay active, too.

What's the best way to learn to skateboard?

Ask someone who knows something about skateboarding by checking out a regular skateboard park. If one isn't available to you, then go to your local skateboard shop, and ask a friend who's involved in skateboarding who might be a little bit better. In starting to skateboard, if you're going to learn some tricks, the most important one to learn is the technique of falling, because that is going to be inherent in any sport, and especially in skateboarding. And if you learn the techniques of falling, you can protect yourself against possible injuries later on. In gymnastics, learn how to tumble, or in a judo class, learn proper techniques of falling. I think that falling is

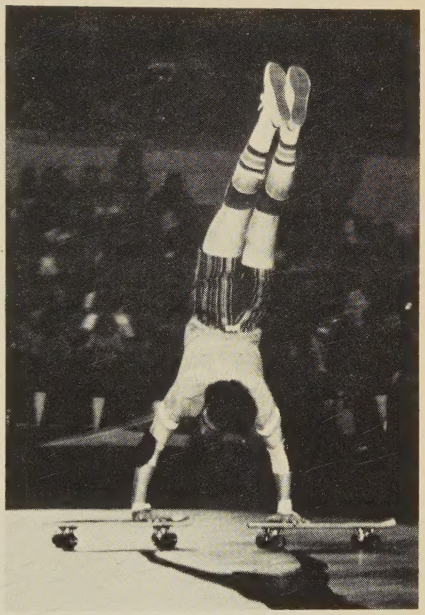
On a two-wheel downhill flight, Ellen Oneal shows the skill that makes her one of the top women skateboarders.

"Although women have certain advantages over male skaters, society tells the females to be a homebody. It's unfortunate, for women should stay active, too."

probably the most important thing that is going to save your neck. If you have the technique of falling, you'll never go above your limitations, because you're going to be safe and protect yourself in all situations, whether you're in control or not.

What about safety equipment?

Definitely! If the beginner doesn't have the technique of falling or the confidence of being familiar with skateboarding, I



With two moving skateboards as his support, Brad Logan does a handstand during recent competition.

The back wheels of Tony Alva's board touches the tile at the top of his riding a round-bottom swimming pool.

think, shoes are definitely a must. Knee pads, elbow pads, gloves, and even helmets are good items to wear. They protect vital parts of your body. Most skateboard injuries occur on the elbows and the knees. So if you're starting off, or if you're trying something difficult, or if you're riding in environments which will increase the possibility of injury, then protec-

tive gear is definitely a must at all times.

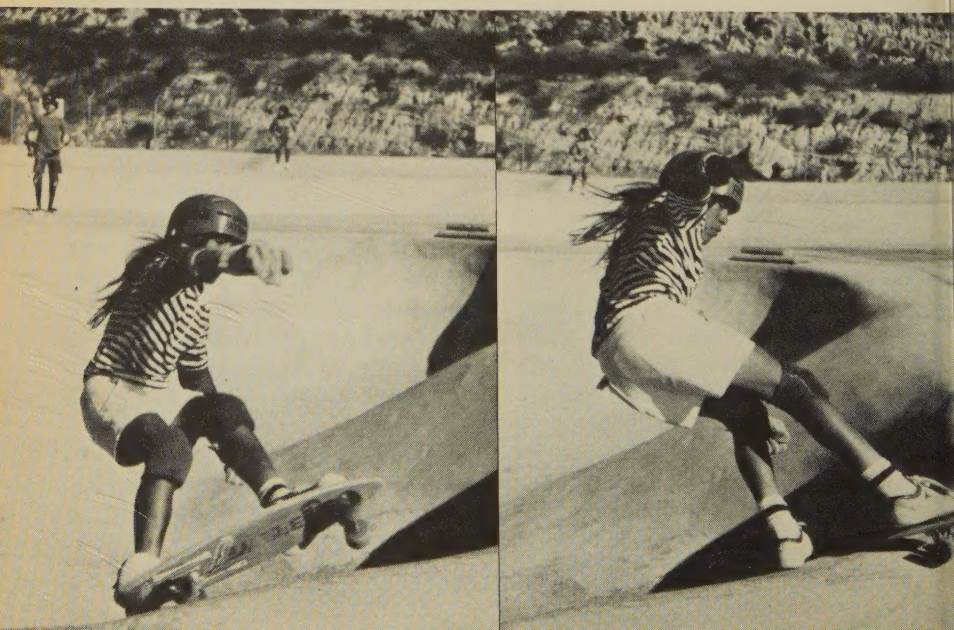
When buying a skateboard, what should you look for?

If you're thinking about buying a board, you have to decide about what style of riding you want to buy the board for—do you want to be a slalom racer, a freestyle rider, or an overall rider? You need different pieces of equipment for different techniques. Also, don't let price influence your decision. The most expensive board isn't always the best. Also, when you're buying a board, don't think that the biggest wheels make the best board, because it's usually exactly the opposite. Sometimes a smaller wheel will give you a lower center of gravity and increase your balance potential. As for other considerations for a board, well, ask your local shop dealer and he can tell you what's safe and what works for what environment.

Where's the best place to learn to skateboard?

One of the big things that made skateboarding die out early in 1965 was a lack of safe areas to skate in. Nowadays we have a growing number of skateparks available. People are becoming conscious that skateboarding is a

In an unusual sequence of photos, a skateboarder is shown approaching a bank in a skatepark and doing a pivot on his back wheels and returning down the bank.



"If you're a beginner or skating a new trick or in a new location, safety equipment should include shoes, helmet, knee pads, elbow pads, and gloves."

THINK SAFETY AT ALL TIMES

1. Skateboard where it's safe. Find a smooth, hard surface that is free of traffic (motorized and pedestrian) and free of obstructions (sand, ice, snow, glass, dirt, etc.). Avoid surfaces with ruts and cracks. Never skate in the streets.
2. First, learn to fall safely—to roll and to "give" in the fall. Practice falling on soft surfaces.
3. Learn at a pace that is not beyond your own limits. While learning, never skate faster than you can run. On an incline, don't go full speed, but slow yourself up by zig-zagging or traversing as in skiing.
4. Wear safety gear—helmet, sneakers, knee and elbow pads, heavy gloves, and, when appropriate, heavy pants and jacket. Don't go barefoot (or you'll get "hamburger feet").
5. Don't skate at night. You need to see where you're going, even on a familiar surface.
6. Maintain your equipment. Do a regular maintenance check before each run. If a locknut is loose and a bearing falls out, or if a piece of gravel is inside your bearing hub, you may well expect a bad fall.

Have fun!

sport that's going to stay around and when you are learning to skateboard, you need a safe area. You shouldn't skate in the street, nor where there is a lot of pedestrian traffic flow. You should always maintain an area where it's clean, away from dirt, grease, broken glass, windows, people walking, and car traffic. Use a safe place to skate—a local skatepark if it is available.

What do you see as the future of the sport?

My background is in physical education. I've studied a lot of sports and know what physical fitness potentials they have for people. Skateboarding probably has a great potential for teaching young kids and young adults how to use their bodies in space and time, and it has more of a potential of achieving this goal than any other sport. A lot of people think of skateboarding as a toy, but it's definitely not. It's a sport form, and it can increase everything from the muscles in your toes to the muscles in your nose. The skateboard breaks through the span of attention that a lot of the established sports in the school systems nowadays are not achieving. A guy doesn't want to sit on a bench and wait for his turn. He wants to do something right now. Skateboarding will do that for him in the school system. Each student can be out there learning at his or her own rate of proficiency. The skateboard is not an expensive piece of equipment, so he or she can take it home and practice with it. It's something that kids can identify with the rest of the youth culture.

Is it being injected into the school system?

Too many schools, public parks, and youth organizations lack confidence in, or understanding of, the sport of skateboarding. If they initiated programs in their schools, their YMCAs, and in their youth-serving agencies, they would see that when the kids have an available source of information to learn properly and to do it safely, then the sport is no longer the dangerous activity that they thought. But very little activity like that has been initiated. I hope that in the future there will be a lot more schools and communities having skateboard programs and safety clinics in their areas.

A lot of the old guard among skateboarders are being challenged more and more by the young guard. For example, there are some 13- and 14-year-olds who are coming up, like Bobby Boyden and Chris Chaput, who won at the Long Beach pro competition a year ago, on the basis of some very unusual maneuvers. There's a lot of really spontaneous, fresh skating from young kids.

Yeah, a lot of emotions have

"If schools, YMCAs, and other agencies provided kids with places and equipment to learn properly and safely, then it'd not be as dangerous as they think."

arisen because of this introduction of new skaters. In 1975 it wasn't too bad, because the old skaters of ten years ago had their basics down pat. And they could really skate up a storm, and none of the younger kids could touch them, because basically there was a vast gap of experience between them. But skateboarding is now an easier sport. Nearly anyone can pick it up, in one or two years, and accomplish any tricks that anyone is performing now. So with two years past, all the younger skaters are becoming very efficient. And some of the pros better beware, because they won't be sticking around too much longer if they intend only to live off their names. Some of the young amateurs I've seen, not only in California, but in other parts of the country and the world as well, are much better than a lot of the older pros. □

"The best skate park in the world" was found by these skaters in a desert area where 18-foot concrete sections of piping were being readied for burying underground.

what is God?

BY WAYNE B. ROBINSON

To ask about God is to engage in the most far-reaching and significant adventure possible in human life. It is part of the burden and glory of being human that we can, and indeed must, ask this question. Even though no single final answer can be achieved, we nevertheless ask it and answer it, whether we consciously choose to do so or not. So the only real choice we have is how aware we will be of that process of asking the ultimate question about God.

When I told my 11-year-old son, Paul, that I was writing an article about "God," he said, "Couldn't

Dr. Wayne B. Robinson, pastor of First Congregational Church of Robbinsdale (United Church of Christ), Robbinsdale, Minn., is a regular contributor to YOUTH Magazine. This is one in a series of articles on a theology for youth.

ou narrow it down a bit?!" I huckled about that for quite while afterwards, thinking about hat a profound question that as, especially for an 11-year-ld. And, indeed, I do want to narrow it down" to the process of sking the question and what I nderstand to be the core of the iblical answer.

The basic "God" questions are: "What makes life worth living?" "Whom (or what) can I trust absolutely?" "To whom or what will I give my allegiance?" "Whose belief in me will never fail?" I find asking the questions in this way very freeing, because it becomes immediately apparent that we just can't escape asking and answering them. Even the person who claims to be an atheist inevitably

has some idea about them.

It is important to hold them all in focus, because they are all integral parts of the same process. We don't just have an idea about what makes life worth living, in general, for we always believe in or rely on something or someone as *making* life worth living for us, as *giving* value or significance to our lives. Whoever or whatever that is will also lay claim to our loyalty or devotion to the exclusion of other claims. And whatever that is, that is our god.

So often we hear the question, "Do you believe in God?" But a more productive question would be, "Which gods do you believe in?" Because, if we don't put a lot of conscious effort into it, most of us are, in fact, polytheists (worshippers of many gods). Not just ancient Greeks, but modern Americans have many gods, among which are: Success, Money, Nation, Sex, Power, Drugs, Alcohol, Democracy, Self, the Bible, and on and on.

Many years ago, a young woman in her late teens came to me deeply troubled and contemplating suicide. As her story unfolded, she related that a young man she had been deeply in love with had recently told her that he no longer could continue in the relationship and that he didn't want to see her any more. "I gave up everything for him, including my friends." "I gave him everything I had." "As long as he said I was attractive and okay, I could believe it myself." "I'd give anything to have him back." "Now I'm lost, and life doesn't seem worth living anymore."

What she had done—and it is so easy to do—is make him into a god. She had looked to him to put meaning and significance into her life. Ultimately, he had to get out of that role, one way or another, for no person can bear that kind of burden for another person in the long run. The despair that she felt was the despair anyone would feel at the loss of one of our gods.

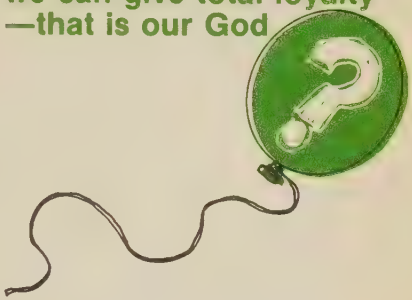
Some years ago, there was a movement that swept the headlines for a while under the banner of the death of God. What was dying, however, was not God but a particular image of God which was not adequate for our lives today. In fact, we have seen the death of a number of gods in our time. For those who looked to the nation, for example, as capable of bestowing meaning and significance on our lives and as worthy of an absolute claim to our loyalty and worship ("Our Country, right or wrong" "America, love it or leave it"), Vietnam and Watergate brought about a real crisis of belief. For what was involved was much more than moral indignation over ethical misconduct, it was the despair that comes about through the death of the god we had made of the nation.

Or take success. The recent tragic suicide of Freddie Prinz was a dramatic illustration of the inability of the god of success to deliver on its promise to rescue life from meaninglessness and despair. As Emily Dickinson said, "Success is sweetest to those who have never tasted it."

There are many problems with these kinds of gods. Because we seldom have just one, we tend to get in a real bind trying to reconcile their competing claims and end up with a kind of division within ourselves. They are also socially divisive—if we claim that America, for example, is "the greatest country in the world,"—which in my mind comes perilously close to elevating it to the status of a god—what does that say about Germans, or Swiss, or Swedish, or Canadian people, or whatever? That kind of claim has to ring sour in their ears, implying as it does that they live in an inferior country. This, in turn, might lead them to assert that "no," theirs is the greatest. But that is how the gods work, we end up with internal divisions in ourselves, and divisions between peoples.

Another problem, already mentioned, is that the gods cannot, in the long run, deliver on their promise to bestow in any lasting way—meaning and significance to our lives. At some point, all the gods are revealed as finite, limited, and subject to death.

What makes life worth living for us; what gives meaning and significance to our life; and to whom we can give total loyalty —that is our God



It is this point in the process that I find the hardest to explain. As I understand it, however, the biblical witness asserts that, in fact, it is God who is responsible for this death of the gods. This is part of what is meant when the Bible speaks of God as Judge. But what is being judged is not us, but the gods that we have looked to in vain to provide meaning and purpose in our lives, and to shore up our sense of self-worth. The purpose of this judging is our personal and social liberation from the divisions and bondage which result.

In a sense, this is the meaning of the cross, as I understand it. A lot of gods died on that day centuries ago. "If only we had a political leader who was great enough, then . . ." "If only we had someone who could cure all our

When we believe in God, all the other gods die and come to life as the parts of God's creation they were meant to be. Then we have a new freedom

diseases, then . . ." "If only we had someone who could feed everyone, then . . ." With Jesus, on the cross, all the gods die.

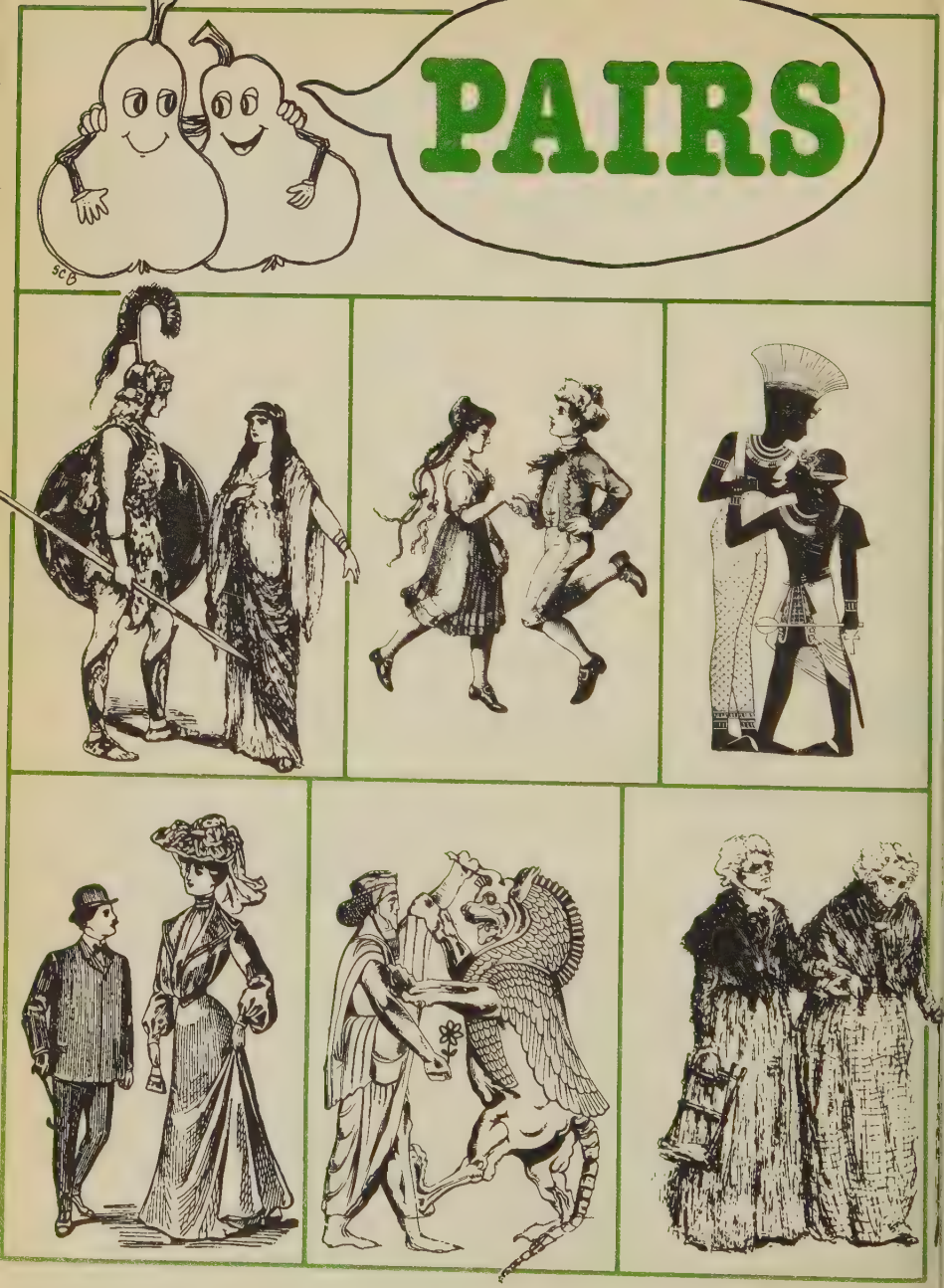
But a large part of the meaning of the resurrection, as I understand it, is that that's okay. For when the gods die, the path is cleared for belief in God, the Creator of all of life. Belief in God alone is what can give meaning and purpose to life. God we can trust absolutely. God alone is worthy of our complete allegiance. Only God's belief in us is what will never fail.

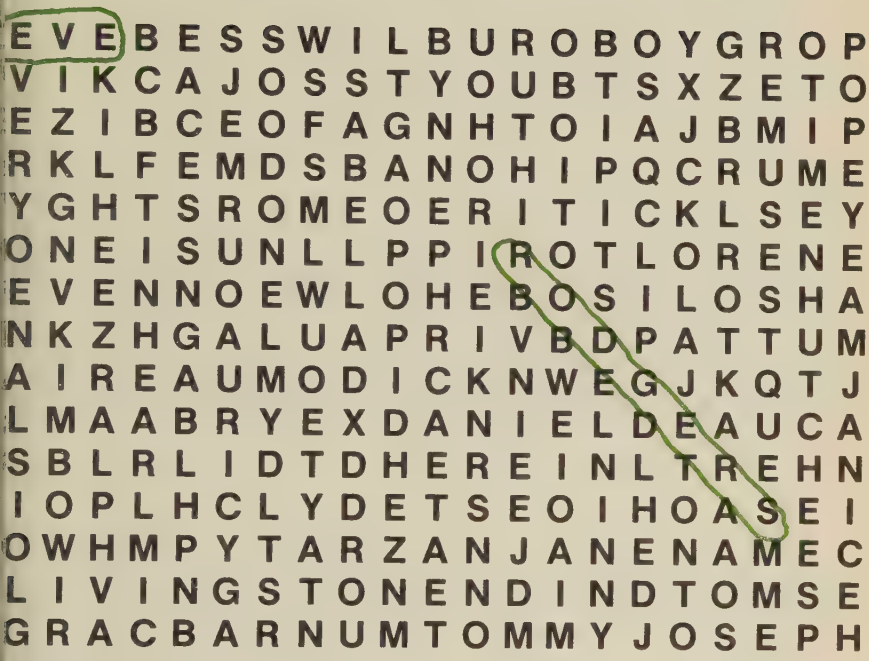
When this happens we have a whole new kind of freedom, security, and vitality within ourselves, and all the gods that died come to new life as well, not as gods, but as the parts of God's

creation they were meant to be. In relationships, others are not our gods nor are we theirs, but we are all as God intended us to be—co-equal. Success is okay if that means making faithful use of the personal resources God has entrusted to us. A certain national pride is okay, as long as we realize that *all* nations are precious in God's sight and all fall short of their true potential for social justice. And so on through the list.

When we love the Lord with *all* our heart, mind, and strength, then and *only* then are we truly free to love our neighbors and ourselves without distortion and without making ourselves or them into gods.

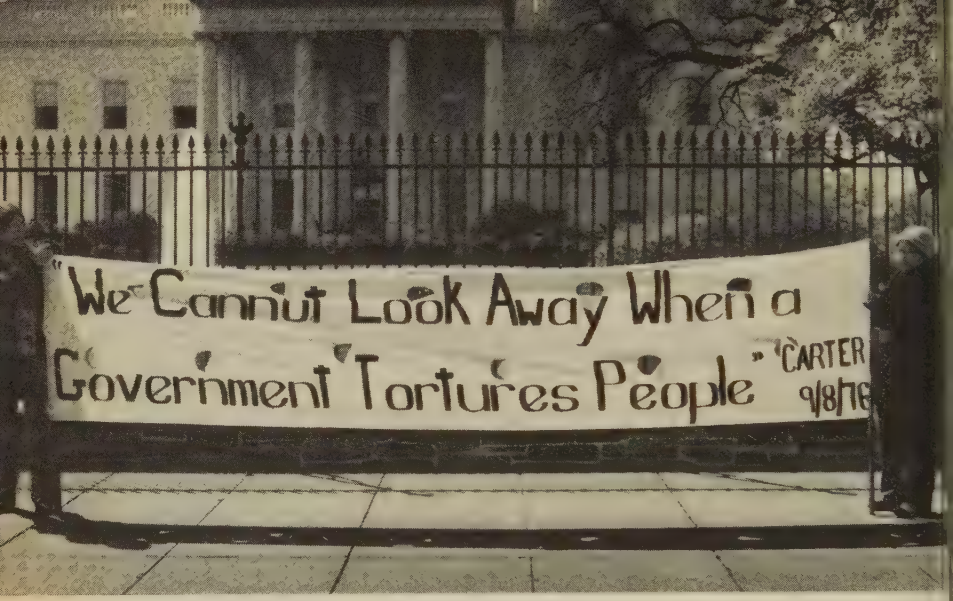
"You shall have no other gods before me." □


PAIRS



Do you know the names to fill in the following blanks of these famous pairs and can you find their hidden names on the puzzle above? The names can be found by reading horizontally, vertically, and diagonally, forward and backward, up and down. (Answers on page 55.)

1. Adam and _____
2. _____ and Juliet
3. Amos and _____
4. _____ and Orville Wright
5. _____ and Bess
6. Ferdinand and _____
7. Franklin and _____ Roosevelt
8. The Lone Ranger and _____
9. Napoleon and _____
10. _____ and Philip Berrigan
11. Stanley and _____
12. _____ and Jill
13. Lewis and _____
14. Bonnie and _____
15. _____ and Hammerstein
16. _____ and Mary
17. Romulus and _____
18. _____ and Jeff
19. _____ and Naomi
20. Starsky and _____
21. _____ and Lois
22. Chesapeake and _____
23. Clark Kent and _____
24. _____and Bailey
25. Laurel and _____



Concerned Christians from many denominational backgrounds gathered in Washington to plead with President Carter to keep policies in line with his rhetoric.

A new commandment give I unto you, that you love one another as I have loved you . . .

Two hundred and thirty of us lifted our voices in song during outdoor worship on a chilly Maundy Thursday night in Washington, D.C. In my hands a candle flickered tentatively in the breeze. I gazed at the faces of people joining us in the darkness of Lafayette Park, across from the White House, and reflected on how we had come to be there.

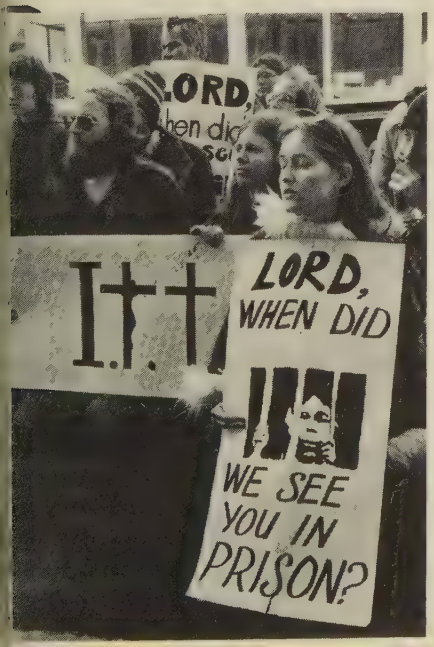
For me, it began when I read a report from Amnesty International. There 23-year-old Ayse Eker, a young Turkish woman, was quoted:

". . . after awhile, they disconnected the wire from my finger and connected it to my ear. They immediately gave a high dose of electricity. My whole body and head shook in a terrible way. My front teeth started breaking. At the same time my torturers would hold a mirror to my face and say: 'Look what is happening to your lovely green eyes. Soon you will not be able to see at all. You will lose your mind. You see, you have already started bleeding in your mouth.'. . ."

I was horrified. She went on to

CHRISTIANS AGAINST TORTURE

BY SUSAN M. GRANT



describe torments so unspeakable that I became nauseated and had to put down the book. And it was then that I knew something must be done. But what? Turkey, Iran, Latin America —places mentioned in the Amnesty report seemed so far away.

By this shall they all know that you are my disciples, if you have love one for another . . .

The melody brought me back to Lafayette Park and the brilliantly illuminated White House across the street. The people gathered here had come to join with other Christians in a non-violent cam-

Many passersby were shocked and surprised to see modern torture in the context of ancient crucifixion. Many people are not aware of how our tax money is spent.

paign against torture during Holy Week. Sponsored by *The Other Side* magazine—a Christian publication, Sojourners Fellowship—a Washington-based Christian community, and Liberty to the Captives—a Christian human rights group, the campaign drew people from all over the U.S., from backgrounds as diverse as Catholic, evangelical, mainline Protestant, Mennonite and Quaker. We had marched, prayed, lobbied and demonstrated together all week. And we had given visible evidence of the practices of repressive governments by simulating actual torture techniques, with members of our group volunteering for the roles of "victim" and "torturer." In each of these "torture tableaux" we juxtaposed the sight of modern torture next to a Christ figure shouldering a cross, while other members of the group read alternately from Scripture and from the Amnesty International *Report on Torture*. We had one overarching concern—that we could help bring about an end to U.S. complicity in this burden of suffering.

Our presence in Washington hadn't happened overnight. For some of us, seven months of planning and preparation had gone into these moments. Both *The Other Side* and *Sojourners*

"What can the U.S. do to stop the systematic torture used against citizens of 60 countries whose leaders maintain their political power by such methods?"

(published by the Sojourners Fellowship) had published special issues dealing with the problem of torturé. Throughout it all, we agonized together as we learned the terrible truth.

Torture, according to Amnesty International, has become a world-wide phenomenon. Citizens of 60 countries must live with the knowledge that regardless of sex, age or state of health, they may be tortured to enable their government to retain political power. As Amnesty puts it, "what for the last two or three hundred years has been no more than a historical curiosity has suddenly developed a life of its own and become a social cancer."

Why has this happened?

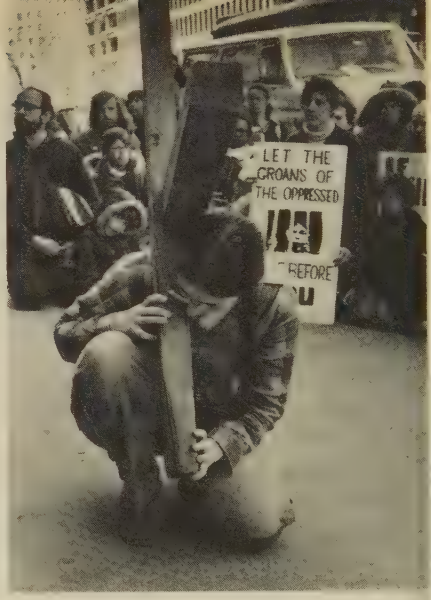
There are many reasons, of course. Yet one of the main reasons is economic. And we in the U.S. are not innocent of involvement.

Freely, freely you have received,
Freely, freely give . . .

Softly we sang as we formed into a single-file line to walk silently, candles glimmering against the darkness, to stand before the White House fence, silent, prayerful. I gazed at the beautiful white building on the other side of the fence and considered what wealth and power it symbolized.

United States business has roughly $25 billion invested in the developing world. These investments are often a source of lucrative profits and unrealistically low prices in the U.S. Raw materials are removed from developing countries for pennies, sent to the U.S. or Europe or Japan for manufacture into various products, and then sold at home or abroad or in the developing world for much higher prices. While we expect people to pay the cost of our salaries and wages—and consequently the cost of our standard of living—or do without the goods we manufacture, we are generally unwilling to pay a higher price for the resources and labor of people in the Third World. It's not uncommon for workers in South Africa, Latin America or Asia to exist on a few hundred dollars *per year.* They are virtually subsidizing our high standard of living with their own cheap labor.

Needless to say, this situation doesn't rest well with people who work long, back-breaking hours doing tedious or hard work only to be able to survive just above starvation level. Or people who are put out of work by automation when foreign corporations discover they can cut their costs even more by using machines. So how are the men in the mines of South Africa, and the women in the sweatshops of Asia, and the fruit-pickers of Latin America persuaded to accept their fate? There are many methods, but the one which is increasing at an alarming rate, in countries of all political stripe, is torture.



On Good Friday, several people took turns carrying a heavy cross, during a Penitential "Stations of the Cross" March.

All power is given in Jesus' name

"As a group of Christians, we lobbied, demonstrated, leafletted, worshipped, and dramatized—all to raise the conscience of comfortable people in our country."

In earth and heaven in Jesus' name . . .

Now, here we stood, 230 people, before this seat of worldly power. Songs drifted through my mind. What could 230 people do in the face of the brutality of torture? Not much, of course. But what could God do working through us? Whose power is greatest? Soberly, I continued to reflect, holding my candle in shivering outstretched hands through the White House fence.

"Torture is the systematic and deliberate infliction of acute pain in any form by one person on another, or on a third person, in order to accomplish the purpose of the former against the will of the latter," according to Amnesty International. Its methods are hideous, and involve policemen, soldiers, doctors, scientists, judges, civil servants and politicians who may beat, examine victims, invent new devices and techniques, sentence prisoners on extorted false confessions, officially deny the existence of torture or use it as a means of maintaining their power.

In many countries, such as Chile, South Korea and the Philippines, which all have received massive U.S. aid, a simple word of non-violent protest against the totalitarian regimes which rule those countries will bring down on an individual all the brutal force of which those regimes are capable. Unions are forbidden. There is no freedom of press, no free radio. Those who dare to speak out are sanctioned, forced through military courts on trumped up charges, or imprisoned without trial at all. "Confessions" and "renunciations" are routinely extorted from them by use of torture. Families and friends are held "in line" by threat of torture. Sometimes, they, too, are tortured for no apparent reason other than they have suspicious friends, family members or happen to be in the wrong place at the wrong time.

Yet regimes like these often advertise in the U.S.—as Argentina did in *The Washington Post* while we were demonstrating against torture—that they have a "stable" government, a "good climate for investment."

Our corporations invest, our private banks make loans, and our government provides millions of dollars in aid, military equipment and assistance, police training and loans through government

WHAT YOU CAN DO

Educate yourself. Collect articles, pamphlets, special issues on human rights. Start your own file. The "torture" issues of *Sojourners* (75¢ each, 1029 Vermont Ave. NW, Washington, D.C. 20005) and *The Other Side* (75¢ each, Box 12236, Philadelphia, Pa. 19144) are good resources. Clergy and Laity Concerned and the American Friends Service Committee have speaker's bureaus and have set up nationwide tours, sending experts to lecture across the country. Invite one to speak to your youth group or school. Write to: Roger Rumpf, CALC, 1114 G St., SE, Washington, D.C. 20003 or Louise Sims, AFSC Speaker's Bureau, 1501 Cherry St., Philadelphia, PA 19102. Write to groups such as *Amnesty International* (2112 Broadway, New York, NY 10023), *Campaign for Global Justice* (4709 Windsor St., Philadelphia, PA 19143), *Coalition for a New Foreign and Military Policy* (120 Maryland Ave., NE, Washington, D.C. 20002), *American Friends Service Committee* (address above), *Maryknoll News Notes* (Catholic Foreign Mission Society of America, Inc., Maryknoll, NY 10545), and *Liberty to the Captives* (Box 12236, Philadelphia, PA 19144). Ask to be put on the mailing list of these groups.

Educate others. Once you've gotten a grasp of the issue, undertake the important task of telling others what's going on. Write letters to the editor of your local newspapers; hold rap sessions with interested groups; stage local demonstrations.

Raise money. Donations to groups like those listed under "Educate yourself" will help to contribute to lobbying and/or educational objectives. If you desire to do something more direct, help is given to individuals and families of people who are suffering from repression in the Third World by Clergy and Laity Concerned. Contributions to CALC (198 Broadway, New York, NY 10038), earmarked specifically for the purpose of helping oppressed Third World people, will be sent to them.

Adopt a prisoner. Have your group support a known political prisoner (names and backgrounds are available from Amnesty International). Hold a worship service for your prisoner. A liturgy based on Isaiah 61:1-4, "Oh Freedom!", including poety from Kim Chi Ha and Sugiarti Siswadi, two Asian poets, is available for 50¢ from CALC at 198 Broadway, New York, NY 10038. Send letters of concern and support to your prisoner. Ask your Congresspeople to inquire about your prisoner through the embassy.

Work for legislative changes. Organize a letter-writing campaign. Set up a table at church or in your community meeting place with sample letters, stationery, stamps, and the names of the Congresspeople to contact for your state and district. Write to the State Department, the Department of Defense and Congressional committees dealing with human rights, military or economic aid issues. Telegram tables are a similar approach when legislation is pending in Washington, and public opinion needs to be emphasized quickly. Friends Committee on National Legislation (245 2nd St., NE, Washington, D.C. 20002) is a good source of current information on pending legislation. Write to the embassies of repressive governments (call your public library for the addresses), and express your concern about human rights abuses in their countries.

Ask your church to sponsor a refugee family. Church World Service, 475 Riverside Dr., New York, NY 10027, can give you the names of families in political exile whose lives are in jeopardy, and who need help in relocating. Ask your congregation to provide a place to live, English lessons if necessary, and help in finding jobs.

Simplify your lifestyle. Consider where you can cut back in your own consumption patterns: diet, clothing, transportation, entertainment, gift-giving. Free up your own funds to be donated to life-supporting efforts. A resource is *Alternatives,* 1924 E. Third, Bloomington, IN 47401.

Encourage your church to simplify its institutional lifestyle. Take a look at ways to cut back on heat and electricity, printing, plan to use home-grown flowers and greens, hold vegetarian church suppers, reevaluate projected investments in new buildings, organs, windows or other expensive and possibly unnecessary expenditures. Ask the church to consider opening a community recycle shop in your parish buildings; giving space to food cooperatives, day care centers, welfare, women's or senior citizen's groups; making church property available for community gardens; investing church funds in local self-help projects and businesses.

"The low prices we pay for the human labor and the rich resources of the poor peoples of the Third World help to support our high standard of living."

banks. When our foreign investments are threatened, we have gone even further in interfering with the national life of other countries—as in Chile, where CIA intervention helped to overthrow the democratically-elected Allende government.

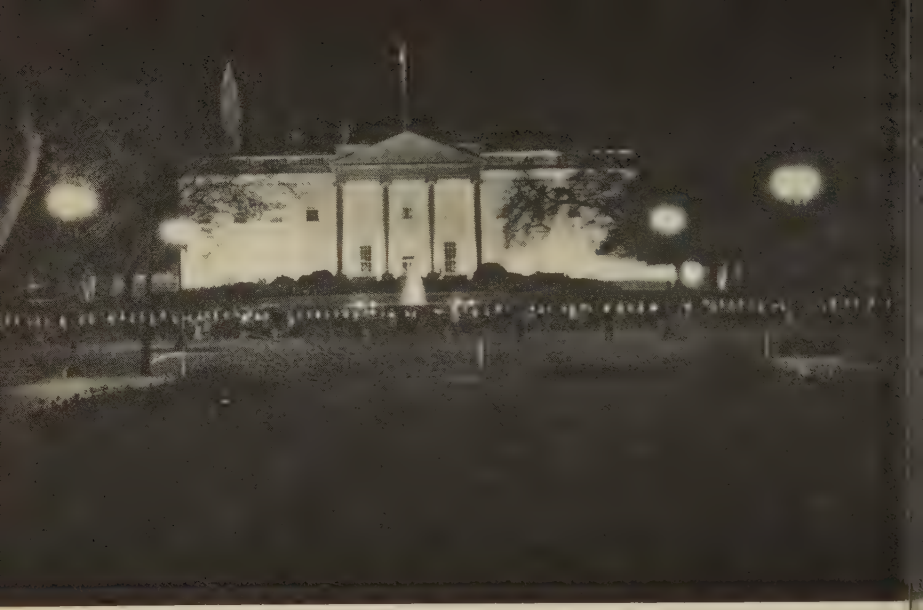
We turned silently as a group and knelt, still holding our candles, on the sidewalk before the White House. I offered a prayer of thanks for the freedom to demonstrate and speak out as we had been doing. Freedom is such a precious thing. Twenty-five-year-old Tom Rutschman, an American who grew up in Uruguay, would later tell me that a group of Uruguayan, Paraguayan and Argentine exiles joined his group of demonstrators during the week. "Their comment was very positive," he said, "but they also pointed out that in their countries, lesser actions would have brought out the army to shoot everyone."

We Americans have been so blessed. We often assume that our standard of living is our right, a sign from God that we are never wrong. We can become so comfortable with our material possessions and general affluence that we refuse or fail to see that our greediness and wastefulness may well be depriving other people of freedom and security elsewhere in the world. They seem so far away. We don't know them personally.

"Many times we feel helpless when we read about what is going on," explained Mark and Mary Hurst, a couple in their early 20's from Newark, Del., in response to my question about why they had come to Washington.

Twenty-year-old Tom Lehman from St. Paul, Minn., agreed. "During the weeks before the campaign, I was going through a period of frustration with many people around me who I perceived as being relatively unconcerned about human rights."

Now we all had some experience to draw upon. Many of us had spoken with our legislators, we'd lobbied in nearly 500 congressional offices. We'd been in dialogue with sympathetic Congressmen, had gotten a personal letter directly into President Carter's hands. While we demonstrated on the steps of the Capitol, human rights legislation unexpectedly passed inside. We met with State Department officials. NBC-TV and *The Washington Post* gave us press coverage.



Maundy Thursday evening, 230 people lined up with candles in front of the White House for worship and a silent vigil.

More than 50,000 leaflets were distributed to fellow citizens. And we were sometimes tearfully thanked by refugees from the Middle East, Latin America, Eastern Europe—who confirmed the truth we were proclaiming.

Now, Maundy Thursday night, our silent vigil line began softly to sing.

The spirit of the Lord is upon us
Because he has anointed us
To preach good news to the poor.
He has sent us to proclaim release to the captives
And recovering of sight to the blind,
To set at liberty those who are oppressed,
To proclaim the acceptable year of the Lord.

Slowly, the line moved forward, then curled back upon itself in a huge arc. I looked at the intense faces gliding past me. A week earlier, we'd never been together in one place before. Now, after living together, worshipping together, working together, bonds of love and support had formed. We all had changed a bit.

"One day, walking toward the Capitol, I realized I'd gone through a process," said John Donaghy from Scranton, Pa. "Government had become 'demy

"Does our own freedom and wealth often hide our own greed and wastefulness, which may be depriving others in the world of the same freedom and security?"

thologized' for me. I realized that its power was limited—and that people could make a difference."

It was true. Somehow in the great mystery of God, it really was possible that our little efforts could count.

"Our communion was simple, but it contained the real love and power of the universe," Lindsay Dubs from Sojourners Fellowship in Washington shared. "That realization satisfied me more than any presidential recognition or press coverage could have done."

Our long line curved in a spiral. Soon we were standing, arms around each other's waists and shoulders, some still holding candles nearly burnt out, singing clearly into the spring night:

Your kingdom come, your will be done,
Now that we have become your own.
Let the prayer of our hearts daily be:
God make us your family.

□

Ron Byler

TEACH US

God, you sent your son to l
He taught by the example and
and we know his way is
He taught by telling stories th
and we know what he
He taught by using symbols—
He taught by answering ques
and we use our own r
for ourselves.

His classroom is all of life ar
His style is love for one an
His curriculum is your Word

But we do not always hear a
what he taught us.

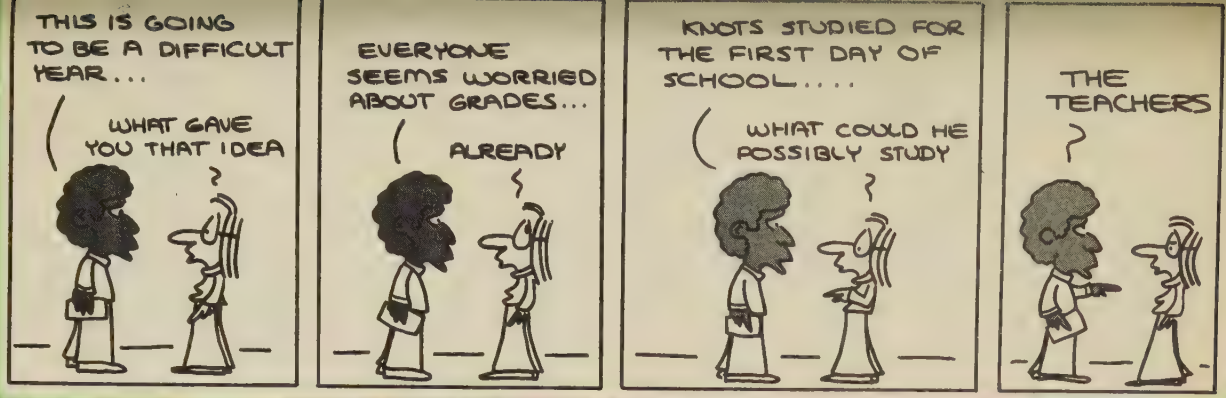
Forgive us, God,
And help us to learn,
and to teach,
and to become. AM

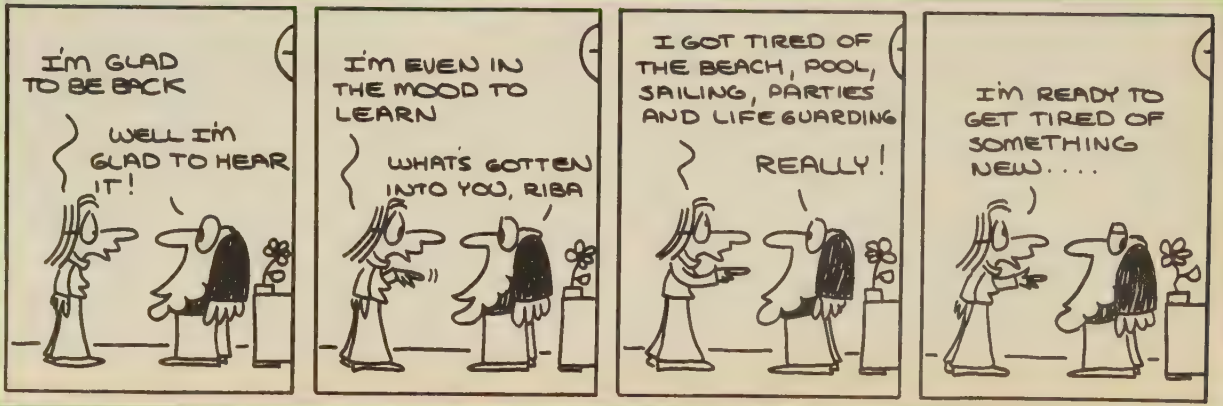
ur Master Teacher.
ns of his everyday life—
ble.
ere real—
talking about.
we see.
with more questions—
to think it all through

us.
r.
rk in the world.
e and think and follow

a running commentary
PAPERCLIPS BY DOUG BRUNNER

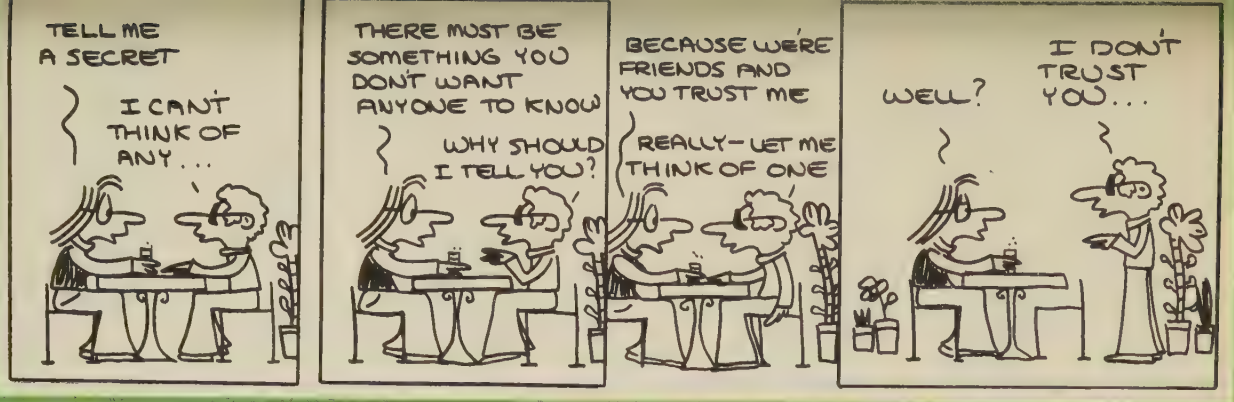
YOU GREW THIS SUMMER!
I FEEL LIKE A BEANSTALK
YOU WERE NEVER TALLER THAN ME
IT WILL TAKE ME SOME TIME TO ADJUST
I GUESS IT GROWS ON YOU



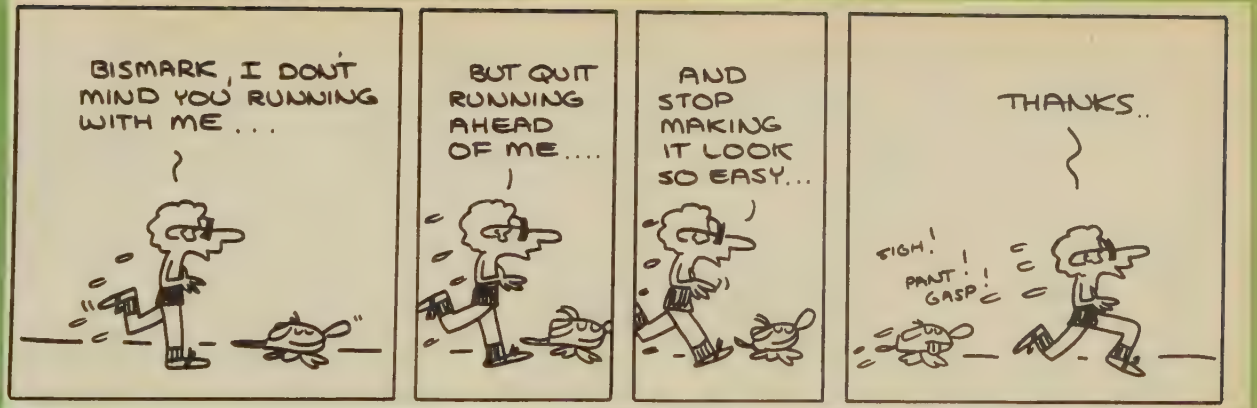


© 1977 Doug Brunner

I GUESS IT'S A SUBTLE DIFFERENCE BETWEEN FRIEND AND BOY-FRIEND
WHAT AM I?
A FRIEND!
I FEEL LIKE I WON A BOOBY PRIZE
DON'T FEEL THAT WAY — WHAT WE HAVE IS VERY SPECIAL
IT IS?
BOYFRIENDS MAY COME AND GO, BUT WE'LL STILL BE FRIENDS
IF WE'RE GOING TO BE FRIENDS - WE HAVE TO TALK ABOUT THINGS....
RIGHT
WHAT DO YOU WANT TO TALK ABOUT?
YOU BROUGHT IT UP...
HOW DO YOU FEEL ABOUT ME...?
I CAN'T ANSWER THAT ON THE GROUNDS THAT IT MIGHT INCRIMINATE ME
NICE DAY OUT
REALLY BEAUTIFUL WEATHER


TELL ME A SECRET
I CAN'T THINK OF ANY...
THERE MUST BE SOMETHING YOU DON'T WANT ANYONE TO KNOW
WHY SHOULD I TELL YOU?
BECAUSE WE'RE FRIENDS AND YOU TRUST ME
REALLY—LET ME THINK OF ONE
WELL?
I DON'T TRUST YOU...

KNOTS KEPT ASKING EVERYONE TO RUN WITH HIM
BUT NO ONE WOULD
I'M GLAD HE'S FINALLY FOUND SOMEONE
WHO?
BISMARK!


BISMARK, I DONT MIND YOU RUNNING WITH ME...
BUT QUIT RUNNING AHEAD OF ME....
AND STOP MAKING IT LOOK SO EASY...
THANKS..
PIGH!
PANT!
GASP!

ONCE I GET BEYOND MY KNEE HURTING
THE PAINS IN MY SIDE....
AND MY ACHING FEET...
I FEEL GREAT.....

I WATCH OUT FOR DOGS....
CARS AND PLAYING KIDS
BICYCLISTS OR MOPEDISTS
I'M A DEFENSIVE RUNNER...
SCHOOL'S OPEN RUN CAREFULLY
WE'RE ALMOST TO THE FINISH RIBA....
AND I'M BEATING YOU
THIS ISN'T A RACE
YOU'RE JUST SAYING THAT TO GET AHEAD
JOGGING IS NOT A COMPETITIVE SPORT....
REALLY - THEN I SHOULD SLOW DOWN
I WON!
DOUG BRUNER

THINGS:

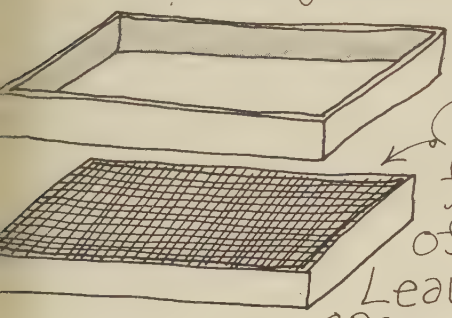
Crafts from Recycled and Common Materials
by Virginia Rich · drawn by Sandy Bauer

MAKING RECYCLED PAPER

you need

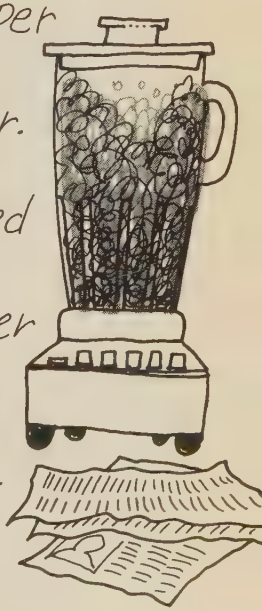
- OLD NEWSPAPERS
- TWO WOODEN FRAMES ~ about 5" x 7" ~ purchased or handmade
- WINDOW SCREENING to fit one frame
- STAPLER
- DISH PAN
- ELECTRIC BLENDER
- WATER
- SPONGE
- ELECTRIC IRON

Either buy two inexpensive 5"x7" wooden picture frames at the dime store OR nail together eight pieces of wood to make two 5"x7" rectangles.

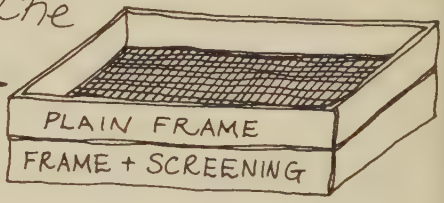


Staple the window screening to the back (FLAT) side of the purchased frame OR to either side of the hand-made one. Leave the second frame open.

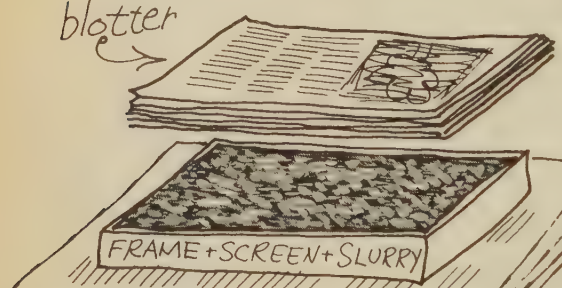
Tear up a single page of newspaper and put it in the blender. Fill the container with water. Blend for a minute or two. The resulting grey liquid is called Slurry. Pour the slurry into the dishpan. Add more water to raise the liquid in the pan. Make a thick pad of newspapers on your worktable. Have the iron ready to use.



Take apart a newspaper and fold the pages into quarters to be used as blotters. Hold the two frames together like this.



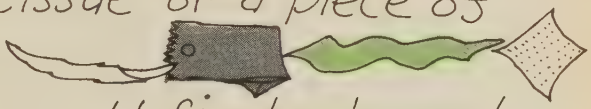
The open frame sits on top of the screening. Dip the frames into the slurry. Submerge both of them, then bring them STRAIGHT up out of the wate



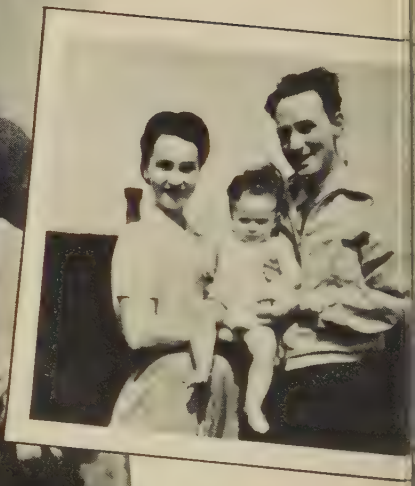
Set BOTH frames down on the pad of papers. Remo the TOP frame and put a news paper "blotter" o top of the slurry. Flip the frame and "blotter" over onto a dry space on the newspaper. Sponge up any excess water through the screen. Remove the screen and place a dry newspaper over the wet rectangle of slurry.

Iron over the paper until it's dry. Carefully lift your new piece of paper from the newspaper pad.

As you make more pieces of paper the layer of slurry which collects on the screen will get thinner and thinner. Now you can mix up more slurry and add it to the mixture in the dishpan. Try some different ingredients such as a paper towel, a piece of tissue or a piece of brown bag.



You can also add finely chopped onion skins, dry leaves or flowers, lint from the clothes dryer dandelion seeds or whatever you can think of to use as an experiment in texture.□



Four generations of one family are shown here: greatgrandparents in Scotland with their eldest son (top left); the youngest son, grown up and married in the U.S., with his baby daughter and wife (top right); the daughter, grown up and married, seated between her younger brother—who holds her son—and her husband (right).

Your Family Tree

BY MURIEL LICHTENWALNER

Searching for roots has become the "in" thing in recent months. This is partly because of the Bicentennial observance which turned everyone's eyes backward in time. The same thing happened in 1876 when the U.S. celebrated its 100th birthday. Did you know this is how the Daughters of the American Revolution came into being?

Another major reason for the search for ancestry, of course, is Alex Haley's now-famous book, *Roots*. It held T.V. audiences spellbound and helped us to realize that looking back over the generations is quite possible.

The genealogy sections of libraries are busier than ever. State Bureaus of Vital Records are swamped with requests for birth, death, and marriage certificates. The National Archives in Washington, D.C. reports it has never before had so many requests for searching records.

My own interest in family history began several years ago when a letter arrived from my mother. Enclosed were several folded pages which traced her side of the family. I looked at it with interest and filed it away carefully. Many months later I began wondering about my father's side of the family. Then I remembered the family tree in my wedding album. The last names recorded on the paternal branch were Peter and Harriet Van Zandt.

Who were they? Had I ever seen them? What were they like? My search began with my father and my aunt, who remembered little about them. I then learned the date of my own grandfather's death and filed an application for search of death records with the State Bureau of Vital Records in Albany, N.Y. Death records are a very useful source of information. In addition to data about the deceased, they also list the full names of the father and mother and their place of birth.

While waiting for this, I was reminded of the Federal Census, which has been taken every ten years since 1790. Microfilms of the census records for all states are located in branch offices in Boston, New York, Philadelphia,

Muriel Lichtenwalner of Pottstown, Pa., is a local reporter and free-lance curriculum writer.

Atlanta, Chicago, Kansas City, Fort Worth, Denver, San Francisco, Los Angeles, Seattle, and Mechanicsburg, Pa. The 1900 census, only recently opened for public use, was my goal.

First you are required to fill in a form, listing information about yourself, the person whom you are seeking, and the purpose of the search. This results in a card entitling you to use the archives and clue number one: a microfilm reel with all names even vaguely resembling the one you are researching in the state where your ancestor lived. The reason for this is that in the early days no one worried too much about the correct spelling and the names were spelled according to the way individual persons heard them. Thus, instead of searching through line after line of the census records, you begin by looking at card files of those families with names somewhat similar to the one you are researching. First-time researchers receive all the help necessary in using the microfilm readers.

Once the family names are found, there is a code for finding this family in the regular census microfilm. It lists the volume number, enumeration district, sheet, and line. With this information, the clerk locates the correct reel and you are on your way to finding complete data on all members of the family: birth month and year, occupati street address, country or state birth of the husband and wife a of their parents.

It was thrilling to finally rea Peter and "Harritt" Van Zandt the actual census report. I co imagine the census taker sta ing in the doorway of their hor probably talking to my gre grandmother as she wrote information.

Your Search for Identity

Of course, there are endl sources of discovering inform tion about your family. Once y begin, you may find yours becoming more and more volved. It is possible to foll your family into its original hor Here are some ways to start.

First, make a chart on a shee legal-size paper to represent yo family tree. Place yourself at left side, halfway down. Abo and to the right will be your fath below and to the right, yo mother. Next, their parents in t same order and so on until y have exhausted space on t page. Later you may want continue the chart on anoth larger, sheet. Allow space for t data about each person: full na (birth or maiden name of wome date and place of birth, occu tion, date of marriage, spec interests, date of death, place burial.

Perhaps you'd like to keep

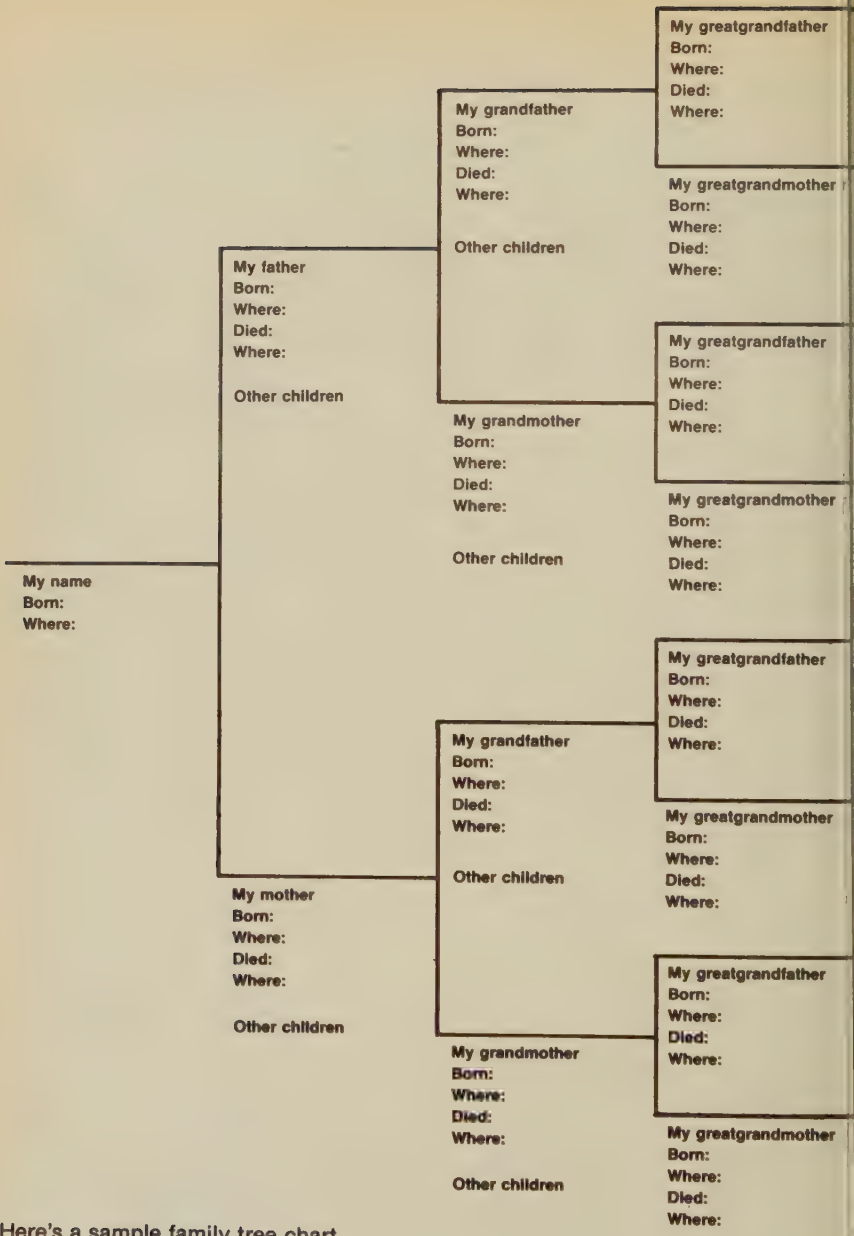
Searching for roots has become the "in" thing in recent months, sparked by both a Bicentennial spirit and the TV version of Alex Haley's book.

This photo shows only half of the nine-by-twelve foot canvas which contains more than 300 names. Thelma Doswell spent 14 years tracing her family back to 1735.

notebook, with one or more loseleaf sheets for each person in the family tree. These will be ecords of information you dis-over, your sources, and other nteresting things you find out, ncluding family stories. Re-ember, the object is not just to ll in data on a chart. Make them ne flesh and blood people they eally are/were.

You can also keep family group record sheets, showing on one sheet the pertinent data about a mother and father and listing below each of their children with spaces for birth and death dates and record of marriages.

Now you are ready to become a practicing ancestor hunter. Why not have a family party some Sunday evening and invite all the



Here's a sample family tree chart.
Fill it in with your own information.

There are endless sources of discovering information about your family. Once you begin, you get more and more involved. And don't be surprised by what you find!

relatives from one side of the family who live in your area? (Do the same for the other side before bad feelings occur!) Set the scene with various props which will stir memories: photograph albums, scrapbooks, baby books, a family Bible—whatever you can borrow from older members of the family. Serve old-style refreshments.

It would be great to use a tape recorder, or you may have to resort to taking notes. Be ready with your own questions to direct the conversation. The more at ease and better prepared you are, the better the response.

Follow up the party by visits to individual relatives. Using the notes you made, you can ask specific questions like: What kind of house did you live in? What church did you attend? How did you meet the person you married? If you are visiting with an elderly person, don't make it so long that the person becomes tired. He or she may not remember everything right at the moment, but in a few days you may get a call with further information. Don't put off these visits to some future time. These are the people who can tell you stories you will never hear anywhere else. Sometime in the future they may not be around and you will have lost valuable sources of family history.

Where to Look

Look for attic and desk drawer treasures in your own home and those of your grandparents—with permission, of course. Here are some which can be very useful, both as a source of information and as a means of stirring older relatives' memories:

- Baby books
- Family Bibles
- Birthday books
- Certificates of birth, baptism, marriage, graduation, death, and passports
- Family trees
- Picture albums
- Diaries (with permission, of course)
- Scrapbooks
- Old letters
- Wills
- War medals and certificates
- Lockets with pictures
- Wedding albums
- Antiques
- Keepsakes

Perhaps some or even all of your older relatives live in another part of the country. In this case, you will have to resort to letters. Don't ask a dozen questions or

WHERE TO WRITE FOR MORE INFORMATION?

- From the Superintendent of Documents, United States Government Printing Office, Washington, D.C. 20402, write for:
  Where to Write for Birth and Death Records. No. 630A. 15¢
  Where to Write for Marriage Records. No. 630B. 10¢
  Where to Write for Divorce Records. No. 630C. 10¢
  (Send cash, check or money order for the above; *don't* send stamps.)

- For Federal Census records, passenger arrival lists, military records, land record data, Native American data, and naturalization records, send to: General Services Administration, National Archives, Washington, D.C. 20408. Ask for forms to order copies of Census Records (GSA 7029) and Veterans Records (GSA 6751).

- The Mormon Church maintains a large library of genealogical material collected from records from all over the country. Write to: The Genealogical Society, 50 E. North Temple Street, Salt Lake City, Utah 84150. Ask for TIB forms (Temple Records Index Bureau).

- Many people with the same name form family societies. To find if there's one with your name, write to:
  Genealogical Research Publishing, RFD 3, Box 120A, Middleboro, Mass. 02346.

AND FOR READING . . .

- Try *Who Do You Think You Are? Digging for Your Family Roots,* by Suzanne Hilton. It's written for young people and contains many valuable ideas. Published by Westminster Press, Philadelphia, Pa. 1976.

request "all you know" about the individual you are researching. You could put what information you do know about this relative on a separate sheet of paper, with your questions and space for answers. Then Aunt Sarah would only have to fill in the answers if she didn't feel up to writing a letter. Enclose a self-addressed stamped envelope, too.

Family plots in cemeteries are a good source of information on names, dates, and other members of the family. Some of the older stones may have been removed so ask to see the written records and copy down the data.

When you have discovered as much information as possible from relatives and family friends extend your search to public

Your geneaological study could open new vistas —family parties and reunions, trips to relatives you haven't seen, even a possible job for you.

records. There should be records on file somewhere for every birth and death and many marriages. Later records, sometimes dating into the 1800's and sometimes just the early 1900's, are in state offices; earlier ones can be found in county offices. Recordkeeping in each state differs.

Be prepared for a small charge from State Bureaus of Vital Records. Part of this is for the search of records. The more information you provide, the less you will be charged. If you do not know the exact date of the event, indicate the years to be searched.

Other records which can be found in county and town offices include wills (an interesting source of information), deeds, leases, court records. In some cases you may be allowed to look through records yourself.

In addition to Federal Census records, the National Archives has on file passenger arrival lists, military records of veterans of all wars fought by the U.S., land record data, Indian records, naturalization records. You can request records by mail.

Church records can provide information about births, baptisms, marriages, deaths, and burials, and also names of members of families.

Large city libraries have genealogical collections. Look in the card catalog to see if your family name is listed. References to your family might appear in history books of a certain area and in collections of data from old newspapers. Local libraries in the area you are searching will have town directories from years back which can tell you where your ancestor lived. There will be files of old newspapers, too.

If you discover that a relative came from a town too distant for you to visit, try writing a "Letter to the Editor" of the local newspaper asking if anyone can supply information about the family.

For Hard-to-find Ancestors

If you are looking for Native American ancestors, write to The Genealogical Society, 50 E. North Temple Street, Salt Lake City, Utah 84150, for a pamphlet, *Major Genealogical Record Sources of Indians of the United States.*

If you are tracing your black ancestry, you will find your relatives listed by name in the 1870 Federal Census and beyond. Free blacks might be listed by name in an earlier census. There may be plantation records you could

consult. Your tribal ancestry could be traced through clues left by relatives dead for many years: a lullaby, a drum-beat rhythm, family tales. The best possible source for tracing ancestry back to Africa is Alex Haley's book, *Roots,* and the soon-to-be-published book on how he traced his roots, *Search.*

Suppose you have reached the point of knowing that your ancestors came from a certain town in another country. You've determined this from naturalization records and perhaps ship passenger lists. Write to the parish church or synagogue in that town. Many have records of births, deaths, and marriages for hundreds of years. Offer to pay a fee for the search. Many countries have published pamphlets on how to search for records there. They would be available through that nation's embassy in Washington, D.C.

Perhaps you have been adopted. You love your adoptive parents and they love you; you are a family. But someday you may want to discover your hereditary background. It has been done. One young woman (over 18) wrote to the Bureau of Vital Records, asking for "a full and complete copy of my birth certificate before it was amended." She received it. It didn't change a thing in her family relationships, but it satisfied a longing inside to "find herself."

A divorce causes problems searching for hereditary background. Try to explain to the parent with whom you are living why you want to learn about the other side of your family. Perhaps a relative could help you.

Using Your New Knowledge

The first thing you should do with all the information you have accumulated is write it in the form of a family history and share copies with others in your family. This will give the family an increased sense of unity. Why not start having family reunions, too?

Now that you have developed skill in this direction, you could offer your services to research the history of your own church. You could make extra money by offering to do research in your area for someone living in another part of the country. An advertisement of your service can be placed in genealogical magazines.

Start your own family archives with all those family records we mentioned earlier stored in a safe fire-proof place, along with lists of antiques and heirlooms you discovered and their whereabouts.

Finally, don't forget to keep your own records from year to year: scrapbooks, picture albums, certificates, and so on. Remember, someday someone will be looking for you!

Start your own personal archives, and collect family heirlooms, and keep in a safe place, because someday someone will be looking for you!

urrounded by items of family nostalgia—a deflated basketball, a worn teddy bear, a ne cone, a basket of dirty clothes, a teacher's grade book, etc.—three children esented this photo to their parents on a wedding anniversary.

Farm Kids Arise!

"County Fair" (August 1977) was the first article in a long while that you've told about rural young people. It's about time! It was a good article and good photos and it ought to help city folk know a little more about something that is important to us country folk. —F.E., Ames, Iowa

Too Hard

I like the idea of having word puzzles in your magazine and I don't mind if they are a little on the educational side, but I find them too hard to do. Could you make them easier? —C.M., Augusta, Me.

Who's Afraid?

The article on the way movies exploit children and youth (July 1977) stretches its point too far. I went to see "The Bad News Bears" five times—it was great! And I think the author is simply afraid of his own shadow when he says movies like "The Omen," "Audrey Rose," and "The Exorcist" hurt kids. I like scary movies!

—N.A., San Diego, Calif.

More Sports

Why don't you have more stories like the one on Ken Stott (July 1977)? It's more than just a sports story, or a person overcoming a handicap. It's religious!

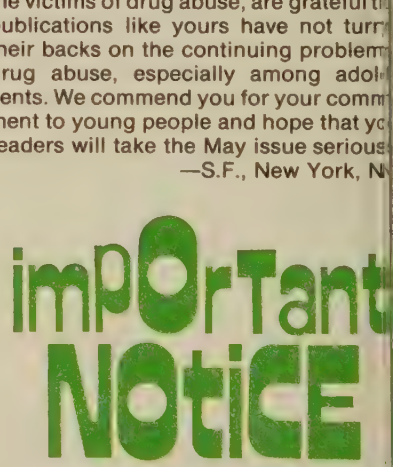
—F.C., Evansville, Ind.

Meaning Or Mission

Dr. van den Heuvel's article on "Yo and Mission" (July 1977) explained m sions to me in a way I hadn't thought ab before. We are *all* missionaries. If I se person in need, I respond. I don't neec be sent somewhere else to be a missi ary. It's easier to be a missionary aw from home than at home, especially kids. —E.G., New Haven, Co

Drug Abuse

We hope your readers appreciate helpfulness of your May 1977 issue, "Hi on Life." We, who are in the field of heali the victims of drug abuse, are grateful t publications like yours have not turn their backs on the continuing problem drug abuse, especially among adol cents. We commend you for your comm ment to young people and hope that yo readers will take the May issue serious —S.F., New York, N



Computers are now handling our su scription orders and printing our maili labels. In the transfer of our informati about you, we may lose some orders, pr some wrong addresses, or send too ma copies to you. Computers (fed by human can make some strange errors. Plea help us to be fair to you. If somethi unusual happens to your subscription, us know so that we can correct it imm diately. Address your questions or co plaints to: Circulation Assistant, YOU Magazine, Room 1203, 1505 Race S Philadelphia, Pa. 19102.

STAR WARS" GO TREKKING

A science-fiction movie is drawing the ecord crowds—just for the fun of it. /hat's behind its popularity? What makes aese galactic "wars" such big entertainent? "May the force be with you" as we kplore those faraway worlds—just round the corner.

A MODERN SAINT

A young volunteer describes her experience of working among the sick and dying of Calcutta, India, at a center run by Mother Teresa and her religious coworkers. Here is a young person's behind-the-scenes look at a modern saint.

QUEEN NATALIE COLE

Grammy Award winner and daughter of a famous star, Natalie Cole is setting her own pace, both in the music world and in her own personal world. An exclusive interview.

YOUTH HAVE RIGHTS

In an effort to crack down on rising youth crime and student misbehavior, our society is getting dangerously close to exploiting the rights of high-school-age youth. Often ignorance of the law causes problems for teens. What is the law and what are your rights?

1. Eve
2. Romeo
3. Andy
4. Wilbur
5. Porgy
6. Isabella
7. Eleanor
8. Tonto
9. Josephine
10. Daniel
11. Livingston
12. Jack
13. Clark
14. Clyde
15. Rodgers
16. Joseph
17. Remus
18. Mutt
19. Ruth
20. Hutch
21. Hi
22. Ohio

E V E B E S S W I L B U R O B O Y G R O P
V I K C A J O S S T Y O U B T S X Z E T O
E Z I B C E O F A G N H T O I A J B M I P
R K L F E M D S B A N O H I P Q C R U M E
Y G H T S R O M E O E R I T I C K L S E Y
O N E I S U N L L P P I R O T L O R E N E
E V E N N O E W L O H E B O S I L O S H A
N K Z H G A L U A P R I V B D P A T T U M
A I R E A U M O D I C K N W E G J K Q T J
L M A A B R Y E X D A N I E L D E A U C A
S B L R L I D T D H E R E I N L T R E H N
I O P L H C L Y D E T S E O I H O A S E I
O W H M P Y T A R Z A N J A N E N A M E C
L I V I N G S T O N E N D I N D T O M S E
G R A C B A R N U M T O M M Y J O S E P H

23. Lois Lane
24. Barnum
25. Hardy

ARTICLE BY WILLIAM MYERS
ART BY DEETA GOUMAS

I'm not much of a lover. My name is Ross Macintyre and I'm what I guess studies would call a "typical white middle-class high school kid." Trouble is, studies don't always make a lot of sense to me. I mean, that's what I was trying to do in sixth period study hall when Karen Jamison walked by and dropped a note on my desk. Karen doesn't always make sense to me either, but I'd vote for her anyday over class assignments. The note said, "You are invited to Agape I" . . . and I found myself wondering what I ought to say in regards to a note like that? Like everytime I tried to concentrate on "Six Causes for the War of 1812" Karen and her note pulled my mind away from 1812 with the question, "What is Agape I?"

I mean, Karen does some kooky things. There was the time s organized an end-of-school "C Stoned" day. Right. But you kn what she did? She had a "Stone Soul Picnic" on the bea where everyone collected bea rocks and painted them w those little dime-store brush and acrylic paints. "Paint stones for people," as Karen it. And it was fun! I painted words "Help, I'm an enchan rock" on at least 20 stones!

I also like Karen Jamison. Y probably already noticed tha caught up with her in the hall a found out that "Agape" w another word for love and t three churches were sponsori an "overnighter" in order discuss "agape." Well, I w interested but puzzled. I've ready mentioned I'm not much a lover. Maybe that's because Linda. Linda was someone I very involved with in ninth grad mean, I saw her every day, cal every night, and forgot all

This article is based on a three-church experience as told by Rev. William Myers, a pastor at Flossmoor Presbyterian Church, Flossmoor, Ill. Names have been changed. Ms. Deeta Goumas is a free-lance artist, formerly of Flossmoor.

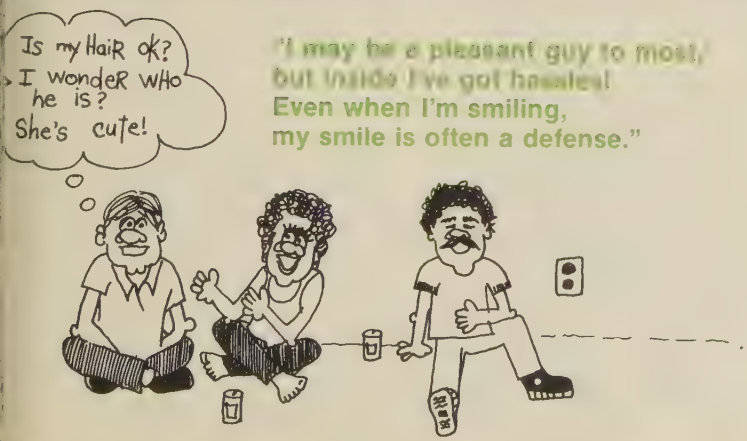
riends existed. February of ninth rade she politely told me "good-ye" and asked me to return her icture. She told me it was "her nother's favorite picture." Ross lacintyre has been one careful uy since then. I don't want to get urned. And I almost said "no" hen Karen said, "You'll come, on't you, Ross?" Instead, I said, Sure, Karen, I'll come."

Which was why I found myself tting in a circle of people one riday night wondering why I was earing a six-toed-foot button hat read "Agape I." Outside of aren, Wes, Amy, and one pastor . well, I didn't know a soul, and I as, to put it mildly, scared!

Introducing himself as Rich, a nior told us the six-toed-foot utton was chosen for Agape I ecause this overnighter will be little bit different." Someone ar me laughed; I didn't. Saying e needed to get to know each her, Rich asked all the girls to sit in the center of the circle and lock arms. Getting all the guys to stand up, he told us we were to pull apart all the girls. He said it might be tough, but that he was confident we could handle it. I found myself pulling Karen until the circle broke. Then Rich put all the guys into the center and told us that he'd forgotten to mention the name of this exercise. Very quietly he said, "This exercise is called . . . the tickle game." The guys were then tickled unmercifully until we were finally separated. I must admit . . . I was laughing.

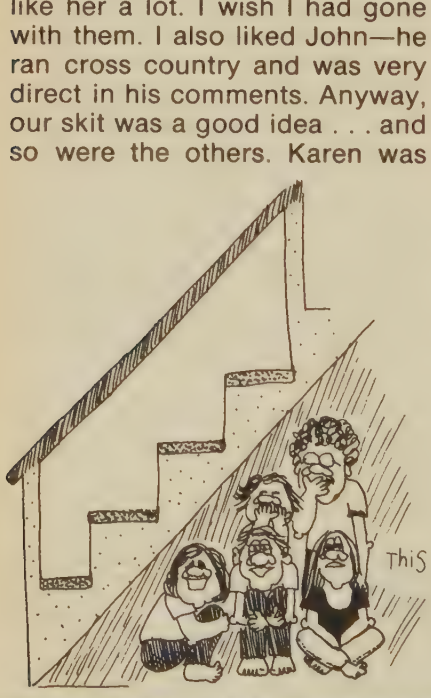
I continued laughing through our paper-bag skit . . . something I hadn't done since fifth grade day camp! We called ourselves the "Agape-Not-Ready-for-Prime-Time-Players," and you'd have to see our imaginary bus pick up and let off all our characters—including President Carter—to know just how much I enjoyed it.

By that time, I'd gotten to know

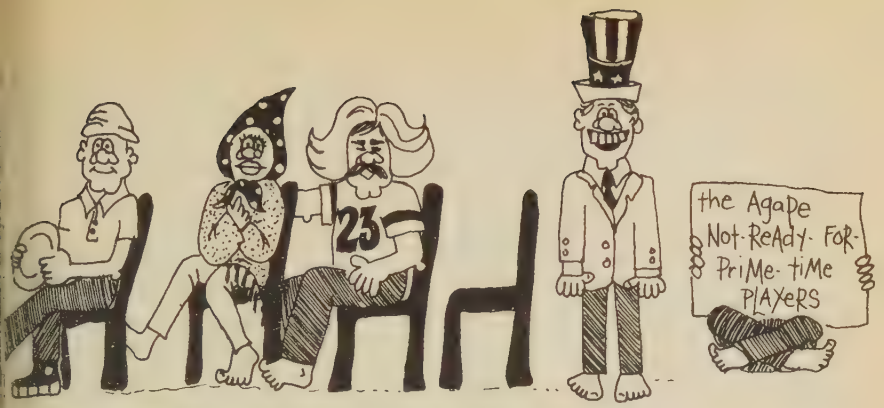


some more people. Wes and Karen were in another group. Amy and I were in the "Bus Skit" group, along with Joe, Sue, John, Matt, Rich and Diana. Two advisors, Debbie and Doug, participated, too. When we introduced ourselves, Debbie told us she was going to get married this summer and Amy mentioned she enjoyed biking and often vacationed in Wisconsin. She, Wes and John had biked the Shawnee National Forest with our church group. I like her a lot. I wish I had gone with them. I also liked John—he ran cross country and was very direct in his comments. Anyway, our skit was a good idea . . . and so were the others. Karen was "typecast" as Snow White in a on dreams! And then I saw pastor of our church playin Charlie Chaplin-like characte a skit that took place at a ter match. He seemed more rea me after that skit. I wondere he knew who I was? I gues really hadn't paid much attent to church . . .

Rich and a girl named Ellen t us that after a quick munc break we ought to return fo slide show. They seemed enthu astic. I grabbed some good hor made cookies—Karen's, I thin and rushed back to the meet room. Ellen and Rich's slide sh had taken a lot of "love" ly from contemporary songs, stri ing them together and then re ing them with irony: "All you ne is love . . . yeah, yeah." All against some very negative slic Moving from the negative wit lot of humor into some of subtle, and not so subtle, impli tions of "love" in our society, slides led me into thinking ab



"I found out that this 'hide-and-seek' game had a new twist to it. I learned every inch of that church and I got to know a lot more people, too."

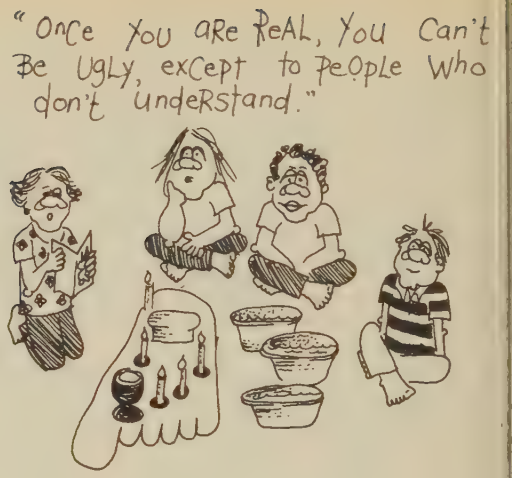


Not since fifth grade had I done a paper-bag skit, ut to see our imaginary bus pick up and let off our haracters—including President Carter—was hilarious."

nda and "risk." Would I "risk" ve . . . with Karen? With Amy? nd what did my pastor mean hen he spoke of love? Because at's what he was doing! I pulled ack from thoughts of Linda to ear pastor's presentation—a ini-sermon, I guess—on this ing called "Agape" love.

He made sense, but deep in my omach I was feeling scared ain. Maybe because we were ddenly paired up, me with hn, for a "dyadic encounter," natever *that* was. Another advi- r led us through this encounter, d I confess, it's been a long time nce I've been that honest, or en, with anyone. I mean, I think ople like me because I'm plea- nt enough and never offer any oblems. But inside, I've got ssles! Even when I'm smiling. ts of times my smile is a defense. But John, like I said before, was direct. And he was still a kind of stranger. He didn't really threaten me. So I talked. I got into one part of the dyad's instructions that read: "In my room at home are several important things that define who I am. If my house burned down, I'd want to save . . ." Wow! I mean, like there are three or four important things that I'd want to save . . . my oil lamp, two special records, and a teddy bear I've had all my life. Once in my English class someone had said that "We know who we are from remembered memories . . ." and those things are like reference points for who I am.

John listened. And he shared, too. He told me about a pail he has filled with tiny pieces of rocks from every place he's been. I got to thinking he'd like Karen, espe-



"Rich read a funny story about a guy with smelly feet and a hole in his sock during a foot-washing ceremony."

cially her "Get Stoned" day. Anyway, in the "dyad," we had to finally sum up the "gifts" our partner had in a "greeting card." I made a stab at it with John. He listened. He seemed to really appreciate my comments. Then it was my turn. He read me my card:

To Ross:
Compassionate
Caring, sympathetic
You enjoy helping others
Understanding, friendly
loving!
. . . from John

He blew my mind! I mean, here we are talking about love and he sees me as someone who can and does love! I needed some space after that one!

I backed off somewhat when another advisor asked for volunteers to discuss the dyad. I mean, I was still working it over in my head and really didn't want to share my confusion. But it did come down to that. Several other people seemed eager to talk. They sat in the middle of the group and really argued. Opinions were really different. Will said there had been a lot of fear involved in his encounter . . . and could agree with that. Sue said she was surprised at how much of herself she had revealed to her partner—and Karen said a lot of "fear and trembling" was involved in *any* meeting . . . whether it was here, at home, in school, or on a date. Rich countered by saying we were in a "hothouse situation" and that nobody would ever risk opening up to someone in the "real" world. . . . It was then I found myself sitting in one of the empty chairs of the inside circle. Me—good old pleasant Ross

Macintyre. I told Rich that I knew it was a risky business opening up to others, but if you couldn't do that why bother living. I mean, it just came out. Like for two years I'd been kidding myself. I didn't want to get burned, sure, but as a result I wasn't living either. And I wasn't just talking about dating girls . . . John had gotten to me in that dyad, and while it was scary, sure, it was also a very good feeling. I liked it. I needed it.

Closing off the discussion, another senior, Jennie, had us all stand, arms around shoulders, and asked us to look at each person. She wanted us to really "see" the other people. Then she asked us to offer an "inside prayer" that some*one* in the circle might experience the love we seemed so afraid of. I found myself praying for John, Karen, and Amy. And then we ate eight gooey pizzas that materialized out of nowhere.

That break was a long one and I found myself helping my pastor carry three basins of warm water into our meeting room (surprise: he did know my name!). On a big felt six-toed foot, we set a solid loaf of bread, a clay chalice, and five big candles. While we worked he asked how I was doing in school and if I was going to play basketball next year. I'd been the seventh man and usually played quite a bit, so we talked. I wanted to ask what the basins of water were all about, but before I got to that question, I realized that our "agape meal" was about to start. Rich read a funny piece about how some guy found himself with smelly feet and a hole in his sock during a foot-washing ceremony. Oh, oh . . . something clicked inside me, and I realized what those basins hidden behind a row of chairs were all about.

But my thoughts were scrambled and my own fears left behind when Ellen got up to read from a child's story; I think it was called *The Velveteen Rabbit.* Anyway, it was about two dolls who were discussing what was "real." Later I copied one line down because for me it summed up the whole evening: "Once you are real you can't be ugly, except to people who don't understand."

Noting that grain must be broken, ground, exploded and tested by fire, an advisor broke the bread into several sections and, feeding one person from each piece, encouraged them to feed their neighbors. I was fed by Wes, and I, in turn, fed John. While the chalice was being passed, someone started singing "Let us Break Bread Together . . ." and I knew that song and I knew the next: "We are one in the spirit." When we started that one, I saw my pastor get up and leave the group. He headed for the chairs and the basins of water! And then he was in front of me,

taking off my shoes! Before I could say anything, my feet had been washed and I heard him say, "Ross, would you like to help wash some feet?"

I grabbed a washcloth and a towel, picked up the basin of lime-scented water and, with no fear at all, washed John's feet and then Karen's and Amy's. Amy took over; in fact, all three wash basins were in use. I remember there was a lot of singing . . . something was happening . . . we were sharing in a very real worship experience. Like I said before, I hadn't been to church very often, but I think what's talked about in church really happened that Friday night. At least to me!

Eventually all feet were washed and we again stood in "our" circle. It felt good. I felt good.

Rich said, "Now we play Sardines." It seems that "Sardines" was a favorite "hide-and-seek" game in his church with a slight twist. Instead of shouting, "I found them; I found them," the one who finds *joins* the hiders. That sounded like fun. Believe me, in the three hours we played, I came to know every inch of that church. And I also found myself "knowing" a lot more people.

After "Sardines" some folks hit the sack, others listened to records, played ping-pong, or sat and talked. I sat and talked with Wes, and Ellen, and John, and Amy, and Karen and eight or nine other people. We had like a gro dyad. Finally we got pretty silly.

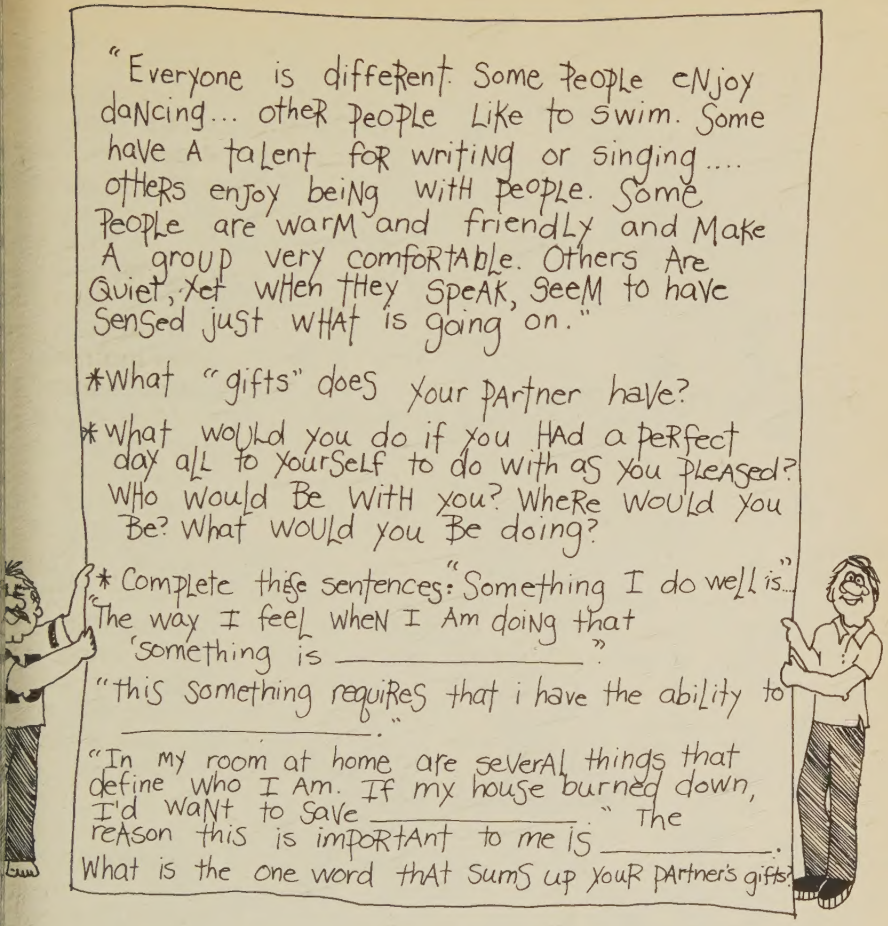
We never did hit the sack.

After breakfast everyone we home. Me? I slept all day. But th Tuesday I dropped by the chur and asked pastor if I could re some of the early morning evalu tion cards we'd sleepily filled o Let me share what others we saying that Saturday morning:

"I'm glad I was asked participate . . . kids felt rea close and good with ea other . . . the overnighter w more than I had expected. W should do this more often a should hold it at differe churches every time . . . a lot old feelings re-evaluated . . think this is the best thing th ever happened to our you groups . . . the service last nig was especially moving—Co munion, songs, the washing feet . . ."

I told pastor that "Agape I" h been the most powerful night my life so far and that I need some help working out some the issues raised—like what w "real," and what would happen *risked* and fell flat on my face? W talked, and he asked me if I wou be willing to commit myself to every Tuesday morning breakfa group that would meet regula before school. In a small gro like that he felt we could work the "reality of lived love," I agre

So we meet every Tuesday



t's risky opening up to others, but if you couldn't o that, why bother living? I've been kidding myself. didn't want to get burned, but I wasn't living either."

30 a.m. and talk about how kids ope with school and what life nd love is all about in and out of at place. I've brought two peo- e into our group who really eeded it . . . who needed us to care for them. Hey, don't get me wrong, I'm no saint! I'm still Ross Macintyre. I still have a lot of questions and I'm not much of a lover, but you know what? I'm working on it! □

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By Wayne B. Robinson

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A word puzzle

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By Susan M. Grant

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A prayer

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